

**CONFIDENTIAL.)**

[No. 16 of 1897.

# REPORT

# NATIVE PAPERS

**FOR THE**

**Week ending the 17th April 1897.**

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ASSAM PAPERS.

Nil.

URIYA PAPERS.

Nil.

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
<b>BENGALI.</b>		<b>CALCUTTA.</b>			
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	20,000	16th April, 1897.	
2	"Basumati" ...	Ditto	.....	8th ditto.	
3	"Hitaishi" ...	Ditto	800	13th ditto.	
4	"Hitavadi" ...	Ditto	About 4,000	9th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,250	10th ditto.	
6	"Navayuga" ...	Ditto	290		
7	"Sahachar" ...	Ditto	About 500	7th ditto.	
8	"Samay" ...	Ditto	3,000	9th ditto.	
9	"Sanjivani" ...	Ditto	3,000	10th ditto.	
10	"Som Prakash" ...	Ditto	800	12th ditto.	
11	"Sulabh Samachar" ...	Ditto	.....	10th ditto.	
12	"Vikrampur" ...	Ditto	200	9th ditto.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika" ...	Ditto	300	8th, 9th, 13th and 14th April, 1897.	
2	"Dainik-o-Samachar Chandrika" ...	Ditto	1,000	11th, 12th, 14th and 15th April, 1897.	
3	"Samvad Prabhakar" ...	Ditto	1,132		
4	"Samvad Purnachandrodaya" ...	Ditto	200	9th, 10th, 12th and 13th April, 1897.	
5	"Sulabh Dainik" ...	Ditto	Read by 3,000	8th to 10th and 15th April, 1897.	
<b>HINDI.</b>		<b>CALCUTTA.</b>			
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Calcutta	2,000	8th April, 1897.	
2	"Hindi Bangavasi" ...	Ditto	10,000	12th ditto.	
<b>PERSIAN.</b>					
<i>Weekly.</i>					
1	"Hublul Mateen" ...	Ditto	500	12th ditto.	



No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
URDU.					
Weekly.					
1	"Darussaltanat and Urdu Guide."	Calcutta ...	310	8th April, 1897.	
2	"General and Gauhariasfi"	Ditto ...	330		
BENGALI.					
BURDWAN DIVISION.					
Fortnightly.					
1	"Ulubaria Darpan" ...	Ulubaria ...	550		
Weekly.					
1	"Bankura Darpan" ...	Bankura ...	500	8th	ditto.
2	"Burdwan Sanjivani" ...	Burdwan ..	250		
3	"Chinsura Vartavaha" ...	Chinsura ...	620	11th	ditto.
4	"Education Gazette" ...	Hooghly ...	1,280	9th	ditto.
BENGALI.					
PRESIDENCY DIVISION.					
Weekly.					
1	"Murshidabad Hitaishi" ...	Murshidabad ...	696	7th	ditto.
2	"Murshidabad Pratinidhi"	Berhampore ...	300	.....	This paper is neither regularly published nor regularly issued.
3	"Pratikar" ...	Ditto ...	603	9th	
URIYA.					
ORISSA DIVISION.					
Weekly.					
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	.....	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190		
3	"Uriya and Navasamvad" ...	Ditto ...	309		
4	"Utkal Dipika" ...	Cuttack ...	480		
HINDI.					
PATNA DIVISION.					
Monthly.					
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
Weekly.					
1	"Aryavarta" ...	Dinapur ...	1,000	10th	ditto.
URDU.					
Weekly.					
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500	19th and 26th March, 1897.	
2	"Gaya Punch" ...	Gaya ...	400		
BENGALI.					
BHAGALPUR DIVISION.					
Fortnightly.					
1	"Gaur Varta" ...	Malda ...	.....		
BENGALI.					
RAJSHAHI DIVISION.					
Weekly.					
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	7th April, 1897.	This paper is not regularly published for want of type.
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	8th	



No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	<b>HINDI.</b>				
	<i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	700		
	<b>BENGALI.</b>	<b>DACCA DIVISION.</b>			
	<i>Fortnightly.</i>				
1	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	.....		
2	"Charu Mihir" ...	Mymensingh ...	900	5th April, 1897.	
3	"Dacca Prakash" ...	Dacca ...	2,400	11th ditto.	
4	"Sanjay" ...	Faridpur ...	.....	9th ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500	9th ditto.	
	<b>ENGLISH AND BENGALI.</b>				
	<i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500	12th ditto.	
	<b>BENGALI.</b>	<b>CHITTAGONG DIVISION.</b>			
	<i>Fortnightly.</i>				
1	"Tripura Prakash" ...	Comilla ...	900		
	<i>Weekly.</i>				
1	"Sansodhini" ...	Chittagong ...	120		
	<b>BENGALI.</b>	<b>ASSAM.</b>			
	<i>Fortnightly.</i>				
1	"Paridarshak-o-Srihattavasi"	Sylhet ...	.....		



## I.—FOREIGN POLITICS.

- Al Punch* of the 26th March says that the Amir's pamphlet on a *Jehad* is intended to produce a movement reactionary to that which has been set on foot in Europe against the Sultan of Turkey.
- The intention of the Amir's book on a *Jehad*.
2. The *Hablul Mateen* of the 12th April advises the Shah of Persia and the Musalmans to help the Sultan in his present critical situation.
- The Musalmans and the Sultan.

AL PUNCH,  
Mar. 26th, 1897.

HABLUL MATEEN,  
April 12th, 1897.

## II.—HOME ADMINISTRATION.

## (a)—Police.

3. A correspondent of the *Charu Mihir* of the 5th April cannot understand why the Shergpur police in the Mymensingh district let off one Krishna Karmakar's son, who was charged with the theft of a gold ornament from the person of Ganes Chandra Saha's son, when the stolen article was found in the accused's lodgings.
- A thief let off by the Mymensingh Police.

CHARU MIHIR,  
April 5th, 1897.

4. The same paper considers it necessary that, in order to satisfy the public, a Deputy Magistrate should be engaged along with the police in the investigation which is being held in connection with the Ghagra murders in the Mymensingh district.
- Murder investigation in the Mymensingh district.

CHARU MIHIR.

5. A correspondent of the same paper complains of the oppressions committed by *hasildars* in Kuliarchar bazar within the jurisdiction of the Bajitpur thana in the same district. These men extort money from all purchasers. Under Srinath Babu, late Subdivisional Officer of Kishorganj, the extortions were kept in check, but they are now again being practised. There was lately an investigation, but without any result.
- Illegal extortion at a bazar in the Mymensingh district.

CHARU MIHIR.

6. A correspondent of the same paper says that though the orders of the Magistrate of Mymensingh requiring the police, the panchayets and the chaukidars of Fulpur to see to the safety, on the Netrakona road, of the pilgrims, who come to bathe in the Brahmaputra on the occasion of the *Astami* festival, will prevent outrages upon the modesty of female pilgrims, nothing but more energetic action on the part of the Magistrate will put a stop to outrages upon female honour in that district at other times. Last year there were eight such cases in the villages near Khicha Kasiganj, viz., four in Lasma, two in Mechara, one in Chandpur, and one in Kagchar. The Magistrate's attention is also drawn to the gang of Hindus who commit loot at the mela which is held in the Sadar Ghat on the occasion of the bathing festival. Some respectable men of the town and some police constables are found in this gang.
- Badmashes in the Mymensingh district.

CHARU MIHIR.

7. The *Bankura Darpan* of the 8th April says that one Madhu Jamadar and one Shanpuri, cooly recruiters in the Bankura district, have sent up the son of Subal Sonthal, a resident of the village Hansapathra within the jurisdiction of the Onda thana in that district, to Cachar. The *arkatis* decoyed Subal's son, who is aged about 24, on the plea of finding him an employment. The police has not taken up the case, because it is a grown-up man who has been decoyed; and Subal has not money enough to prosecute the recruiters.
- A cooly case.

BANKURA DARPAN,  
April 8th, 1897.

8. The same paper says that as Government is abolishing the *ghatwali* system in the Bankura district, and is leasing out all *ghatwali* lands, it is its duty to see that proper watch is appointed on the roads in the place of the *ghatwals*. The roads in Bankura are still very unsafe. The recent case on the Gangajalghati road sufficiently proves this.
- Watch on public roads in the Bankura district.

BANKURA DARPAN.

9. The *Bharat Mitra* of the 8th April considers it necessary in the interest of public safety that the Ghazis in the Punjab should be suppressed with an iron hand. Their number is daily increasing and they miss no opportunity of killing non-Musalmans.
- The Ghazis in the Punjab.

BHARAT MITRA,  
April 8th, 1897.



BANGAVASI,  
April 10th, 1897.

10. The *Bangavasi* of the 10th April regrets that the murder of Pandit Lekhram by a Musalman has created great animosity between the Hindu and Musalman communities in the Punjab. The *Pioneer* is trying to fan this animosity into a blaze by attacking the Hindus and holding them responsible for the disquiet and unrest prevailing in the province. But it is fiendish to try to set the Hindus and the Musalmans against one another in this year of distress.

BANGAVASI

11. The same paper complains that a steamer bound for Chittagong was caught in a tornado near Chandpur in the Tippera district and sank in the Meghna. Some of the passengers who have been saved ascribe this disastrous accident to the foolishness of the *serang* in charge of the steamer. The steamer reached a *char* immediately before the tornado burst out and the wisest thing for the *serang* was to allow the passengers to land on the *char*. But the daring fool took the steamer to deep water and anchored there, placing the steamer against the storm. The loss of life caused by this accident must be ascribed to the false economy of the owners of the steamer who placed it in charge of an ignorant *serang* instead of in that of a Captain.

MIHIR-O-SUDHAKAR,  
April 10th, 1897.

A constable of the Kushtia thana in the Nadia district.

12. A correspondent of the *Mihir-o-Sudhakar* of the 10th April says that about 4 P.M. on the 23rd March last, Jaynarayan, a constable of the Kushtia thana in the Nadia district, threw down on the street and beat a *muchi*, because the latter refused to go to the thana to mend the Daroga Babu's shoes. The incident was witnessed by many respectable men, among whom were the correspondent and Babu Rabindra Nath Mittra. Babu Rabindra Nath having taxed the chaukidar for his conduct, the chaukidar very nearly beat him and abused him in most filthy language. The correspondent took the *muchi* to the thana in order to have a complaint lodged against the constable. But the Daroga Babu made such a significant wink of his eye that the *muchi* refused even to mention his name. The Daroga Babu, however, on being pressed to take down Rabindra Nath's deposition, did so on a slip of paper, but he threatened to get the correspondent into trouble. On the next day, Rabindra Nath lodged a complaint against the constable before the Deputy Magistrate. The case was to have been heard on the 5th April. It is hoped that the police authorities will make an example of Jaynarayan by dismissing him from the service.

DACCA PRAKASH,  
April 11th, 1897.

A cheat in the Dacca district.

13. The *Dacca Prakash* of the 11th April complains that a Musalman *fakir* appeared in Sibalay, a village in the Manikganj subdivision of the Dacca district, and was cheating poor peasants of their money by persuading them that he would double whatever money they might deposit with him. The *fakir* gave out that he would deal only with Musalmans, fearing lest intelligent Hindus should find him out. After a few months' stay in the village the *fakir* decamped with about Rs. 50,000 deposited with him, and is now in hiding in Fukur, a village twelve or thirteen miles off. The police has been bribed by him and so he goes unapprehended. The man is a habitual offender and some time ago gave out his name as Tarachand Fakir. The police authorities should not fail to arrest him at once.

DAINIKO-SAMACHAR  
CHANDRIKA,  
April 12th, 1897.

The disaster in the Meghna.

14. According to the official report all the passengers on board the steamer sunk in the Meghna have been saved with the exception of twenty-five. According to the *Dainik-o-Samachar Chandrika* of the 12th April, however, only forty out of three hundred passengers have been saved. The *serang* who fled has been caught at Chandpur.

(b)—Working of the Courts.

SAHACHAR,  
April 7th, 1897.

The extension of jury trial.

15. The *Sahachar* of the 7th April regrets that the Government of India has not thought fit to extend the jury system to the Midnapore and Bhagalpur districts, because the Sessions Judges of those two districts were opposed to such extension. Mr. Brett, Sessions Judge of Bhagalpur, did not find a single man in his district fit to serve as a juror; and Mr. Cox, Sessions Judge of Midnapore, was of opinion that a sufficient number of competent men could not be found



in his district to serve as jurors. But both the Judges were seriously mistaken. Mr. Brett is known to be opposed to the jury system. But he, as well as Mr. Cox, ought to have considered that within recent years Bengal has made so much progress in education that there is hardly a district which is not fit to receive the privilege of jury trial. The success which has attended trial with the aid of assessors points to the same conclusion. It will be found from the High Court's criminal reports that in every case in which a Sessions Judge differing from his assessors referred the matter to the High Court, the High Court Judges agreed with the assessors.

The exclusion of pleaders and mukhtars from service on the jury will materially curtail the field from which jurors are selected, and will lend an additional handle to those officials who complain of the incapacity of the greater part of the province to supply a sufficient number of jurors. It is hoped that Government will reconsider this point.

16. The *Hitavadi* of the 9th April publishes the following charges against

Mr. Hamilton, Officiating Magistrate of Jessore.

Mr. Hamilton, Officiating Magistrate of Jessore:—

(1) He compelled one Sonaula, an excise muharrir, to retire on pension, for not knowing English, although this was not found by Mr. Hamilton's predecessors as a disqualification during a service extending over 22 years. Even after the Board had ordered the re-appointment of Sonaula, on the ground of injustice to him and pecuniary loss to Government, he was not allowed to return to his post, and a second order had to be issued before he was permitted to do so. Owing to Mr. Hamilton's indiscretion, both Sonaula and the man who was appointed in his place received pay during the time the former was out of employ, and thus Government became a loser.

(2) It is for the Accountant-General to judge whether any officer has overstayed leave or joining time. But Mr. Hamilton arrogates this function to himself and arbitrarily deducts the pay of officers. In this way he wrongly disallowed Babu Rajanikanta Mukharji, Sub-Deputy Collector, three days' pay on the ground of his having overstayed joining time.

(3) He has disregarded the claims of the Collectorate Record-keeper, Babu Durgacharan Roy, to the Head Clerkship, as well as the claims of the tauzinavis, Babu Ramlal Basu, to promotion.

(4) To fine clerks is almost a daily business with Mr. Hamilton. Scarcely a day passes but some clerk or other is fined by him. The fines inflicted are heavy. Thus, the treasurer was fined Rs. 40, or half his monthly pay, for having gone to Calcutta during the Christmas holidays without Mr. Hamilton's permission, and the late Head Clerk, Babu Navinchandra Banerji, was fined three days' pay for having come to office one day a little after 10 A.M., although he showed cause for his late attendance. Alarmed at such treatment, Navin Babu retired on pension, although he was yet strong enough to serve Government for some time longer. It is said that since Mr. Hamilton's appointment as Magistrate of Jessore, nearly Rs. 500 has been realised from clerks in the shape of fines. Is this not most arbitrary, if true?

(5) Mr. Hamilton makes great delay in passing bills for travelling allowances. He harasses officers by asking them for tour maps and by requiring them to explain six months after a tour why a particular route was preferred to another. The bill for travelling allowances submitted by the Sub-Deputy Collector, Rajani Babu, in November last, has not yet been passed. The bills for travelling allowances submitted by Excise Sub-Inspectors are most carefully scrutinised by Deputy Collectors before they are submitted to Mr. Hamilton, and yet the Magistrate arbitrarily makes deductions from such bills without assigning any reasons.

(6) On the 22nd January last the Sub-Deputy Collector, Rajani Babu, asked for three months' leave from that date, on the ground of his inability to perform outdoor work on account of ill-health. Mr. Hamilton could not bear the idea that Rajani Babu should draw his pay without doing any work till his leave was sanctioned by Government, and could not, at the same time, for fear of the Commissioner, employ Rajani Babu in judicial work at head-quarters. He, therefore, stopped Rajani Babu's pay for January, and when Rajani Babu prayed, in February, that he might be allowed either to go on leave or to draw his pay, Mr. Hamilton allowed him to draw his pay for January. On the 22nd

HITAVADI,  
April 9th, 1897.



February, however, Mr. Hamilton informed Rajani Babu that he should know that his leave should be reckoned from 22nd January. But when Rajani Babu asked for instructions as to whom he should make over charge of his office, he was referred to Mr. Hamilton's orders of the 26th February that Rajani Babu should continue to perform his mufassal duties as usual.

(7) The Hindu nazir of the Jhenida subdivision used to take with him on his tours the only Hindu peon in the subdivisional office. On this account the number of letters served by this peon appeared to be less than the number served by other peons. This would, however, have been the case with any other peon whom the nazir might have taken with him. But Mr. Hamilton could not bear the idea that the Hindu nazir should enjoy the pleasure of being served by a Hindu peon, and he therefore fined the nazir ten rupees for always taking that peon with him. The fine was afterwards remitted at the earnest entreaty of the nazir, and at the recommendation of the Subdivisional officer.

(8) Mr. Hamilton has suspended, for six months, Babu Chandrakanta Misra, Sub-Registrar of Harisankurpur, although Government alone can appoint or dismiss such officers.

HITAVADI,  
April 9th, 1897.

17. The same paper says that the present pay of the High Court Judges is sufficient, and if unworthy men are sometimes found to be appointed as such Judges, it is not because the pay is small, but because selections are not always wisely made.

SANJAY,  
April 9th, 1897.

18. The *Sanjay* of the 9th April complains that appointments in the Faridpur District Judge's office are invariably given to the relations of the amla, in disregard of the claims of apprentices. Suresh Chandra Rai, son of a retired muharrir, and Pratap Chandra Basu, son-in-law of Babu Nanda Kumar Datta, received appointments as copyists, although there were apprentices in the office, who had better claims to the posts.

MIHIR-O-SUDHAKAR,  
April 10th, 1897.

19. The *Mihir-o-Sudhakar* of the 10th April cannot approve of the rule disqualifying pleaders and mukhtars for service as jurors. In Calcutta, where there are plenty of competent men to serve as jurors, the operation of such a rule may be harmless, but it cannot be so in the mufassal, where the number of competent men is small. Pleadors and mukhtars, moreover, are men who, by their legal knowledge and acumen, are better fitted than others to sift evidence, and, therefore, to act as jurors in sessions trials.

(d)—Education.

SAHACHAR,  
April 7th, 1897.

20. The *Sahachar* of the 7th April has the following:—

The late Syndicate elections. It will be remembered that last year Sir Alfred Croft and his friends in the Senate of the Calcutta University did their best to exclude Bengalis from the Syndicate and were completely successful in their efforts. It was hoped that with the lapse of time this party spirit had disappeared. But no; at the last election of members for the Syndicate by the Faculty of Arts, the same feeling animated Sir Alfred's friends. Many of these gentlemen did not hesitate to use unworthy means to compass their end. On Babu Kali Charan Banerjee protesting against the manner in which some of them gave away their votes, perfect confusion prevailed, and the whole plot formed by the party referred to came to light. There was no such revelation last year, for Sir Alfred Croft was a perfect diplomat. Mr. Whitehead confessed that he and his party wanted to keep the High Court men out of the Syndicate, and he saw nothing blameable in this. But what did he mean by High Court men? Is it wrong in a man to be a member of the High Court bar or bench? And are the memberships of the Syndicate to be the monopoly of the members of a certain college? Mr. Whitehead cannot certainly deny that the few High Court gentlemen, who have, for the past few years, served on the Syndicate, are the most competent of all the members who have, during that period, served on that body. Few members of the Syndicate can, indeed, work for the University as the native members, Dr. Mahendra Lal Sircar, Dr. Asutosh Mukherji, Babu Kali Charan



Banerjee and Mr. Ananda Mohan Bose, have worked for it. Last year the Government party was predominant in the Syndicate, still when Dr. Sircar fell ill, it was Dr. Asutosh Mukherji, who was appointed to officiate for him, and carried with him the whole Syndicate, not excepting a highly learned and intelligent man like Mr. Risley, on a disputed point, and extorted from the latter an expression of admiration for his ability. Sir Alfred Croft himself once said that if any native gentleman were again appointed to the Vice-Chancellorship, it would be Dr. Asutosh Mukherji. The truth is that no other member of the University has a more intimate knowledge of its affairs, or is able to solve intricate questions connected with its administration more easily than Dr. Asutosh. Dr. Gurudas Banerji is another High Court man, and Lord Lansdowne bore testimony to his worth by appointing him Vice-Chancellor. As for Babu Kali Charan and Mr. Bose, no one will deny that in education and intelligence they are two of the foremost men of the country.

21. A correspondent of the *Hitavadi* of the 9th April complains that it is not yet settled where the final examination of the Bihar Engineering School is to be held and what certificate the successful candidates are to obtain. It is hoped that Mr. Ewbank's efforts to make such candidates entitled to overseers' certificates will be crowned with success.

HITAVADI,  
April 9th, 1897.

It is good that the survey class will be maintained for this year, but it would have been better if those who will succeed in the survey examination had, like second-year students of the Engineering School employed on relief works, been declared entitled to admission into the third-year class of the Engineering School.

22. A correspondent of the *Education Gazette* of the 9th April regrets that some veteran journalists have come forward to defend school-boy immorality, and indiscipline against the strictures passed in this connection in the last report of the Education Department. It may be that the cases of refractory or immoral conduct noticed in the report were not all true, but there would be grave cause for anxiety if even a few among them were true. Unfortunately no one has dared to say that the cases cited in the report were one and all false. And keeping the departmental report aside, who is there that does not know that immorality is fast spreading among school-boys in this country? To defend this immorality by pointing to the greater immorality of school-boys in other countries, as some people now do, will be fatal to Indian school-boys. The downward course of the Indian school-boy, if not arrested in time, will lead him to the lowest depth of degeneracy and immorality.

EDUCATION GAZETTE,  
April 9th, 1897.

(e) — *Local Self-Government and Municipal Administration.*

23. The *Hitavadi* of the 9th April publishes the following reports of water-scarcity:—  
Reports of water-scarcity. Virsimul, Jamalpur thana, Burdwan district. Great scarcity of water. Women going to distant villages to bathe. Application for letting canal water into the river flowing hard by rejected.

HITAVADI,  
April 9th, 1897.

Durgapur. Pangsa thana. The *khals*, *bils* and tanks are all dry. Cholera rages in the villages round Pangsa. Last week nearly 40 or 50 deaths took place from that disease in only five or six villages. Two or three doctors should be sent to these parts.

Many cannot procure even one meal a day. The number of beggars is daily increasing, but alms are difficult to get.

Prayers for the re-excavation of the village tanks have been of no avail.

24. The *Sanjivani* of the 10th April is surprised that in the Commission appointed to inquire into the Building Regulations in force in Calcutta there are only two native members and no Musalmans. And the Commission, as the Lieutenant-Governor says, will have to take into its consideration the habits of all classes of the population.

SANJIVANI,  
April 10th, 1897.



## (f)—Questions affecting the land.

DACCA GAZETTE,  
April 12th, 1897.

25. The *Dacca Gazette* of the 12th April says that if a man dies of starvation in any factory or mill in England, the owner of the mill is held responsible for his death till he can prove to the satisfaction of the authorities that proper care was taken of the man and that he died in spite of such care. And a few such deaths in England will create quite a tumult there. But in India there is no one to call anybody to account for the millions of deaths which are taking place from starvation. Are the English people the only subjects of Her Majesty, and are the people of India in no way related to her?

It is true the money-lenders of India are the immediate cause of the present destitute condition of the Indian peasantry, but it is the revenue system of the English which is ultimately responsible for it. Under the Hindu kings the Indian raiyat had to pay his land revenue in kind, the proportion of the produce payable to the sovereign depending upon the quality of his land and the labour required to cultivate it. His rent, therefore varied according to the character of the harvest and he had always enough left to feed himself and his family. That system has been changed by the English who take money rent which does not and cannot vary with the nature of the harvest. That rent must be paid whether the harvest is full, one-half, one-fourth or nil. Poor in ready money as the Indian raiyat is, he has no alternative but to borrow of the village money-lender in order to punctually meet this demand. For this reason the Indian raiyat has sunk deeper and deeper into debt till his position has become perfectly hopeless. The starving raiyat of the present day, if questioned about the cause of his poverty, might be expected to reply somewhat as follows:—"There were good as well as bad kings in the past. Good kings took from us a small share of the produce of our fields, bad kings took a larger share. But good or bad, no king took anything from us when we ourselves got nothing from our fields. It is not so now."

## (g)—Railways and communications, including canals and irrigation.

SANJAY,  
April 9th, 1897.

26. The *Sanjay* of the 9th April asks Sir Alexander Mackenzie to stop the Indian General Steam Navigation Company's steamer service between Goalundo and Narayanganj and revive the Government steamer service.

Not only are the Company's steamers too small for dangerous rivers like the Padma and the Meghna, but the Company pays not the smallest heed to the comfort, convenience and even safety of the passengers.

HITAVADI,  
April 9th, 1897.

27. A correspondent of the *Hitavadi* of the 9th April complains that Messrs. Hoare Miller and Company's steamer *Bijali*, which left Calcutta at 7-30 A.M., on the 19th March last, was disabled at about 9-30 A.M., on reaching

Fulta. If a telegram had been sent from the neighbouring Seorafuli station to the Calcutta office, another steamer might have come at 10-30 or 11 A.M. But it was not till about 2-30 P.M. that the steamer officers went ashore, whence they returned only after dark. As soon as the officers left the steamer it began to whirl, and the passengers were relieved of their dismay and difficulties by the arrival of a steamer from Calcutta at 9-30 P.M. The Company's steamers are frequently disabled in this way. The Company should attend to the repair of its steamers.

MIHIR-O-SUDHAKAR,  
April 10th, 1897.

28. The *Mihir-o-Sudhakar* of the 10th April complains that on the 6th April last, a large number of third class passengers were left behind at the Sealdah station by the

A railway complaint.

Khulna mail train, owing to the action of the station authorities in admitting third class passengers to the station platform through only one door, through which passengers for the Goalundo mail train also were being admitted. The crush at this door was simply fearful. It was hoped that under the new management, the Central Bengal Railway authorities would be more attentive to the convenience and comfort of their passengers.



29. The *Dacca Prakash* of the 11th April supports the railway construction in India for strategic purposes, but condemns railway construction for commercial purposes.

DACCA PRAKASH,  
April 11th, 1897.

The railway in India.

The strategic railways have enabled the Government to govern the country without keeping a large army and without stationing garrisons everywhere. Without them the Government would have to maintain a larger army, and thereby place a heavier burden of taxation on the people.

The writer, however, condemns the construction of railways which are meant only for the facilitating of foreign trade. This foreign trade means the impoverishment of the people. It carries away all raw material from India, and brings into the country articles of luxury.

30. One Babu Syam Chand De of Dacca writes in the same paper that

DACCA PRAKASH.

The steamer disaster in the Meghna.

he was a passenger on board the steamer which was caught in a tornado near Narayanganj.

Seeing the approach of a storm the passengers asked the *serang* to be prepared against it, but he did not mind the warning, and instead of steering close to the bank, took the steamer to deep water where it was placed against the storm and was sunk. Only fifty or sixty passengers who clung to the railing were saved. The *serang*, instead of trying to save the passengers, fled, leaving them to their fate. The correspondent and sixteen other passengers were saved by a fishing boat.

The editor observes that all who have been saved unanimously ascribe the disaster to the foolishness of the *serang*. The disaster would not have taken place if there had been a railway to Dacca. But owing to the machinations of the Steamer Company, the construction of a railway to Dacca seems to be as far off as ever.

(h)—General.

31. The *Charu Mihir* of the 5th April has the following:—

CHARU MIHIR,  
April 5th, 1897.

The Government's plague policy.

It is strange that though the English have been ruling over India for more than a century and a-half, they have not still been able to form an idea of the strength of the natural ties which bind the members of an Indian family to each other. An Indian loves his wife and children more than he loves his own life or honour. He will rather sacrifice his own life than place his sick child under the heartless medical treatment available in a hospital. Nay, he will rather live in a desert with his nearest and dearest than leave the sick members of his family in the hands of others.

The fact is that the people of this country have no faith in the efficacy of the medical treatment under which patients in public hospitals are placed. They think, therefore, that to enter a hospital is like falling into the jaws of death. Government will do better to assign certain places where plague-stricken persons may remove with their families than establish plague hospitals which are looked upon as so many houses of death. To such places people will willingly go.

32. The *Sahachar* of the 7th April does not understand why railway

SAHACHAR,  
April 7th, 1897.

The plague inspection at Khana Junction.

passengers should be ill-treated at Khana Junction in the name of plague-inspection. According to a correspondent of the *Amrita Bazar Patrika*, the

other day the medical examiner snatched away and threw down an umbrella which a passenger held over his head for protection from the mid-day sun. No *purdah*, too, has yet been provided for female passengers.

33. The *Hitavadi* of the 9th April gives a cartoon of the plague and the famine, and writes as follows:—

HITAVADI,  
April 9th, 1897.

The plague and the famine.

These are pictures of the plague and the famine which imagination presents to our view.

Reader, once cast your eyes on these pictures and say, which is the direr, the plague or the famine.

Like that renowned son of Ravan, who fought his foes, keeping himself invisible, the plague is hovering behind the clouds: its fearful shadow and not its real form is what meets the eye, and yet Government is seized with consternation at its presence and the officials are watching its movements from the distant heights with uneasy minds and staring eyes.



Everywhere there is the "pride and circumstance of war." The soldiers have taken the field with a view to suppress the plague and resolved to kill it, rending the skies with continual cannonading. We do not know where plague lives, and we cannot therefore say whether it is dead or is still living. If we knew where it lived, we might go there to ascertain whether it was lying dead in its house.

The flames that are ascending, as from some funeral pyre, are not flames from any funeral pile: they rise from human habitations, from a cremation ground of the living. The plague appeared for a moment in the quarter in which those houses lay and then went away; no one could say where. Hence this vast conflagration. You rogue of a plague, whenever you be, this time you must perish in the flames.

Turn your eyes to the other direction and behold the picture of the famine. It is munching one man while it holds a second under its arms and a third on the palm of its hand, and are trampling many others under its feet. The ground all round is strewn with corpses. The mother is appealing to it with joined hands and in piteous tones to spare her infant.

What a joyous day for dogs and jackals! Human flesh has to-day become very plentiful. They are beside themselves with joy for tasting of that rare delicacy, the human flesh and blood, and they are roaming about like creatures that are gone mad.

Turn your eyes, if you have the heart, towards those who still draw the breath of life—towards those who, faint with hunger and thirst, are expecting every moment their own death, as well as the death of their dear ones. Imagine, if you have the heart, how the parent, faint with hunger, is looking with eyes sunk deep into their sockets, his or her last, at the skeleton-like forms of the children who are themselves about to die of starvation. Permit yourself to imagine, if your heart is made of stone or thunder, the feelings of emaciated children agonised by hunger and parched with thirst as they look at the faces of relatives about to die or of parents just dead.

O imagination! Show us no more that picture. What is the good of holding up this scene before those who have no heart, no strength, and one might almost say, no life. Go to England and show this picture to Englishmen—show this picture to the Queen at Windsor—show this picture to the civilised people of Europe and America and they will say which is the direr, the famine or the plague.

Anglo-Indians call us cowards and we now see that they are right. We are cowards, or why should we be afraid of the famine? Why should we be pained to imagine the sufferings of men oppressed by hunger? Why should we be grieved to see people die of starvation? Cowards that we are! how should we be able to judge the comparative strength of the famine and the plague—how should we know which is direr?

The English are the most heroic people on earth—at any rate this is what we think and what Englishmen say. That is why Englishmen are not in the least alarmed to see lakhs of people devoured by famine, nay, would not even deign to notice such mortality. It is only a coward's heart which melts to hear the wails of the suffering; there is nothing that can move the adamant heart of a hero. That is why that greatest of heroes, the Viceroy, could disregard the wails of millions and go to Simla. The famine which is so terrible to us has no terrors for him.

Even so great a hero as the Viceroy, backed as he is by his Council and his legions, is alarmed at the shadow of the plague, nay, at the very mention of its name, sees visions of death in a thousand shapes for himself and the entire English community. With a view to burn the plague, he has made regulations permitting the burning of towns and villages. The other day soldiers sought to root out the plague by burning an entire village at Karachi containing 300 houses. The plague is, however, lurking unseen, like Nana Sahib.

The plague frightens the hero, whereas the famine frightens only the coward; the plague alarms the sovereign, the famine alarms only the people. Which is then direr—the plague or the famine? The famine is devouring



only emaciated Indians, and is unable to touch even a hair on the head of any Englishman, whereas the plague has terrors even for fat and robust Englishmen. Which is then direr—the plague or the famine?

We see how it is that the plague has terrors even for heroic Englishmen. What we fail to see is why it cannot terrify cowardly Indians. Is it not surprising that the Indians, who cannot read without tears the pathetic scene of distress quoted here, from a Jubbulpur paper, should not be afraid of the plague?—

“An emaciated girl was taken the other day to the asylum which has been open at a place called Marwara. When food was given to her she looked at it intently and wept silently. On being asked the reason of this, she said:—‘My mother will not live if she does not get any food to-day. If I have your permission, I will carry it to my mother.’ The permission was given, and though suffering from hunger herself, she carried the food to her mother with a cheerful heart and made her eat the whole of it.”

Is it not a wonder that the Indians who would bear a thousand insults and humiliations so that they may only live should yet not be afraid of the plague, deadly as they know it to be, while Englishmen who scorn death are so afraid of it?

34. The same paper says that Mr. Wilson, the new Postmaster-General of Bengal, is showing antipathy to natives immediately after taking charge of his office. His predecessor, Mr. Kisch, reserved every third appointment carrying a pay of 40 rupees for apprentices who were passed or plucked B.A. candidates. But, under Mr. Wilson's arrangement, plucked B. A. candidates have been classed with passed Entrance and F. A. candidates, and can expect posts only on a pay of 30 rupees, and that not till after many years have passed. This offer of appointments on salaries of Rs. 40 induced some plucked B.A.'s to enter the Postal Department as apprentices. But no plucked B.A. candidate will now enter it. Mr. Wilson has provided that “the claims of those passed F. A. candidates who are already in the department will not be superseded.” But this rule is not being observed and the result will be that the few plucked B. A.'s who are in the department will soon leave it.

HITAVADI,  
April 9th, 1897.

35. The same paper is very sorry to read the detailed instructions about Government's plague policy. plague inspection at Khana junction published by the Bengal Government. The rule about the examination of the thigh joint is most objectionable as being both unnecessary and offensive to modesty. From the history and symptoms of the plague published by Government itself, it appears that, in every case of plague, fever first appears and the joints do not swell till the fourth day. What then is the good of examining the joints of those passengers who have got no fever? It is hoped that the Lieutenant-Governor will yet withdraw the order about the examination of joints.

HITAVADI.

Again, the accommodation provided for those who are detained on suspicion is most unsatisfactory. Every native, rich or poor, must live in a shed, while pukka buildings have been provided for Europeans. A native accustomed to live comfortably cannot but fall ill by living in sheds which freely admit both heat and cold. When people are to be detained against their will, Government should provide them with accommodation suited to their circumstances in life.

36. The *Pratihar* of the 9th April says that the people of Bengal will remain grateful to Sir Alexander Mackenzie for the stand he has made against the financial encroachments of the Supreme Government. The greed of the Government of India is increasing every year, and by the new contract, it will take more from Bengal than it did in the past. Under the contract which has just expired, Bengal received half the profits of the Eastern Bengal State Railway which amounted to 89 lakhs of rupees; but under the new contract, she will receive no part of this revenue, and as compensation will have her share of the excise revenue, a fluctuating item, increased from a quarter to a half. This arrangement will make Bengal a loser by about 11 lakhs.

PRATIKAR,  
April 9th, 1897.



PRATIKAR,  
April 9th, 1897.

37. The same paper complains that the toddy shop near Kali Nath Basu's house in Berhampore town in the Murshidabad district and other toddy shops in the same town situated in quarters inhabited by respectable people have proved a source of great nuisance to the residents. All toddy shops should be removed to one extremity of the town, and the municipality should be allowed to fix the places where they should be located.

SANJIVANI,  
April 10th, 1897.

38. The *Sanjivani* of the 10th April disapproves of the appointment of a European as Cooly Inspector at Goalundo. As the Inspector is required to deal with native coolies, he ought to be versed in their language. Coolies are very badly treated and are often fraudulently recruited. To be of any use to them, the Inspector should be a native Assistant Surgeon of proved honesty and blameless character. If honest men are appointed Cooly Inspectors, the scandal of cooly recruitment can be easily removed.

SANJIVANI.

39. A correspondent of the same paper, after unstintedly praising Sir Antony MacDonnell's famine policy, observes that the plague notifications lately issued by him differ from those originally issued. The original notifications contained stringent provisions and threw the entire population into a ferment. A protest meeting was held at Lucknow, and such was the tension of the public feeling that the military had to be called out. Thanks to Sir Antony's kindness and foresight, however, the people were quieted. The Lieutenant-Governor consulted with the leaders of the Hindu and Musalman communities and issued modified notifications. The people of the North-Western Provinces are not cowards like the Bengalis. It is in Bengal alone that the inspection of women on a station platform is tolerated.

### III.—LEGISLATIVE.

SAHACHAR,  
April 7th, 1897.

40. The *Sahachar* of the 7th April cannot understand why the Rain-gambling Act was so hastily passed, or why Mr. Wallis's proposal to take the opinion of every native public association before passing it was not supported by even the native members. It will be dangerous to allow the Government to abolish any institution, however bad or mischievous, without consulting public opinion. Rain-gambling has been practised in this country for a long time, and there has certainly occurred nothing in connection with it, which demanded its immediate suppression. Mr. Bolton explained the hurry with which the Bill was pushed through the Council by saying that it was necessitated by the fact that the Legislative Session would close early this year. This was certainly a shameful excuse. A law must be hurriedly passed, without consulting even public opinion, because the officials want to betake themselves to the hills as soon as possible! This is the way in which laws are passed in this country! It is to be regretted that not even one elected member thought fit to protest against the conduct of the Government. Instead of passing the Bill hurriedly, the Legislature should have availed itself of the opportunity to amend the whole gambling law, as was proposed by Babu Guru Prasad Sen. The existing state of things, under which the police can get any man punished in whose house cards, dice or other implements of gambling are found, should not be allowed to continue any longer.

HITAVADI,  
April 9th, 1897.

41. The *Hitavadi* of the 9th April says that Government has entitled itself to the gratitude of the country by passing the Rain-gambling Act.

BANGAVASI,  
April 10th, 1897.

42. The *Bangavasi* of the 10th April writes as follows:—  
It is the conduct of one, and, only one, *mahant* that has given rise to this agitation against the management of religious endowments. There are hundreds of *mahants* in Bengal, Bihar, Orissa and Assam, and hundreds of *yatis* and *sannyasis* are being maintained and educated in the temples. Should all of them be punished and cheated because one of them has sinned and mismanaged his sacred trust? There are pleaders and zamindars and doctors who are fiends incarnate. Should, therefore, all pleaders, all zamindars, and all doctors be punished? Why should



a law be made to punish erring *mahants*? Is Hindu society dead? Are there no men in that society? Have the law courts been closed? The existing law is quite sufficient for punishing sinning *mahants*. But it does not, of course, allow the Babus to make a noise, enjoy endowed property themselves and grow rich at the cost of the *mahants*. The proposed law will enable the Babus to serve their own interests, and keep *mahants* at their beck and call. It will also enable them to pass for orthodox Hindus in spite of their un-Hindu ways and manners.

43. The *Sanjivani* of the 10th April thus comments on Mr. Ananda Charlu's Religious Endowments Bill:—

SANJIVANI,  
April 10th, 1897.

The Religious Endowments Bill. Mr. Charlu's Bill does not propose to amend that section of Act VII of 1817, which deals with public charities. Act XX of 1863 has not amended that section, and it remains in Mr. Charlu's Bill exactly where it was. This section, however, should be amended to make the law perfect in every respect. The Bill under notice proposes to place the management of religious endowments under Government supervision. We are not against official supervision, but there should be safeguards in the Bill against the corruption and highhandedness of the police and inexperienced officers. Such precautions and safeguards are urgently wanted in a country like India, where people can do anything and everything in the name of religion. The wording of Mr. Charlu's Bill is ambiguous, and full of hazy superfluities. In one place he observes that it is safe to place the management of religious affairs in the hands of the people. In another place he observes that it is desirable to place such management under official supervision. From this it is quite clear that the mover of the Bill wants to place the management of certain religious affairs in the hands of the Government, and the management of certain other affairs in the hands of the people.

While on this subject, our attention is drawn to a draft Bill on religious endowments, prepared by the late Mr. H. A. D. Phillips. It is a masterly draft, and is fuller and more comprehensive than Mr. Charlu's Bill. It proposes to hand over the management of religious endowments to municipalities, village unions and District Boards. This is a good proposal. But such managements should be placed under official supervision. According to the *Sastras* the sovereign is the custodian of the people's religion. In *Harivansa* we read of the Mlechchha king, Krishna Ketu, supervising the management of Hindu religious endowments. The argument, therefore, that an alien Government should not interfere with the management of religious endowments has no leg to stand upon.

44. The same paper observes that the Rain-gambling Act, in the shape in which it has been passed, will be a dead letter. Rain-gambling in private residences is as injurious and ruinous in its effects as rain-gambling in public places.

SANJIVANI.

45. The *Chinsura Vartavaha* of the 11th April is glad that the Rain-gambling Bill has been passed in spite of the Marwari opposition. The Lieutenant-Governor has earned the gratitude of the people by passing the Bill. His impartial attitude was certainly praiseworthy. The passing of the measure has satisfied all but the *Amrita Bazar Patrika*, the disciple of Sri Gauranga, the *Bangavasi*, the organ of orthodox Hinduism, the Bengali-hating *Indian Daily News* and *Englishman*, and the *Capital*, the organ of the commercial community. The *Indian Mirror*, however, has stoutly supported the Government.

CHINSURA  
VARTAVAHA,  
April 11th, 1897.

It is impossible to overestimate the good which Sir Alexander Mackenzie has conferred on the people by passing the measure. He did not pay heed to the Marwari threat, but boldly carried out his commendable purpose. What he has done will be written in letters of gold in the history of Bengal, and his name will be ever remembered with gratitude. The *Pioneer* calls the Act a "grandmotherly measure." The public, however, welcomes it as gratefully as the writer who systematically condemned rain-gambling and urged on the Government its suppression.

46. The *Dainik-o-Samachar Chandrika* of the 11th April has the following on the Religious Endowments Bill:—

DAINIK-O-SAMACHAR  
CHANDRIKA,  
April 11th, 1897.

The Religious Endowments Bill. Section 18 of Act XX of 1863 gives the Managers of religious endowments protection against designing and malicious persons



who might otherwise falsely prosecute them and encompass their ruin. In Mr. Charl's Bill this protective section has been done away with, on the ground that it is injurious not only to those who may prosecute the managers of religious endowments, but also to those who are thus prosecuted. It is injurious to the complainant, because it is impossible to show reasons, before trial, that the defendant has mismanaged the religious endowments in his charge and also because the evidence, which the complainant is required to produce before trial, will give the defendant the advantage of rebutting it and trying his best to defeat his purpose. The complainant, however, will be left entirely in the dark, as regards the line of defence likely to be adopted by the defendant. The section is also injurious to the defendant, because the evidence which the complainant is required to produce before trial is sure to prejudice the Court against him. This is a disadvantage which is almost insurmountable.

These objections, however, are totally baseless. In all criminal cases the complainant is required to show sufficient reasons for a prosecution. If the Court is not satisfied that such reasons exist, it does not entertain the complaint. The same is also the procedure in civil suits. If these precautions were not taken before ordering a trial, malicious persons might easily harass their enemies. The section in question only extends to the managers of religious endowments the protection which is afforded to all others. If the principle advocated by Mr. Charlu and his friends were followed, no one could safely enjoy his property, and anarchy would reign supreme in the country. In all cases, civil or criminal, the complainant has to show reasons for his complaint and produce some evidence in its support. In no case also can a complainant know the line of defence likely to be taken by the defendant. Why should, then, a complainant in a case against a manager of religious endowments be given an advantage which is not enjoyed by a complainant in any other case?

The argument that the section in question is injurious to the managers of religious endowments is certainly put forward as a show of impartiality. It is the ruin of these people that is aimed at in the Bill, and with unparalleled hypocrisy the promoters of the Bill come forward to plead their cause. It is the business of the managers of religious endowments to protest if the section in question is really prejudicial to their interests. This section, however, does not harm them more than are the defendants in all cases, civil or criminal, harmed by such a provision. In all but sessions cases the Court inquires into a charge before sanctioning a prosecution. In all such cases it takes some preliminary evidence before holding a trial.

Section 18 is the life and soul of Act XX of 1863. Mr. Charlu proposes to do away with this section. In fact, he proposes to abolish the Act and substitute a new one in its place. He has not proposed to interfere with Christian charitable endowments simply because he intends to enlist Anglo-Indian support in his favour. His Bill is revolutionary and anti-Hindu. It is sure to be opposed by all sections of the Hindu and Musalman communities.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
April 14th, 1897.

47. The *Dainik-o-Samachar Chandrika* of the 14th April has the following:—

The passing of the rain-gambling law.

The English Government does not, properly speaking, rule in England. It is in India that it rules with all its might. In this country England is the absolute master of three hundred millions of people and can strike at them in any way she likes. What the English officials do in India every day will bring about their ruin, if it is done in a century in their own country. A Provincial governor has passed a law of vital importance in hot haste in this country. Such a thing will never be done in England. If in that country Sir Alexander Mackenzie and his Councillors had done what they have done in India, they would have had either to take recourse to flight or seek shelter in a fort. Rain-gambling has been easily suppressed, but no one will dare to suppress betting on the race course. If Guruprasad or Anandamohan or Surendranath had ventured to insist on the suppression of horse-betting they would have, so to speak, been handed over to the executioner. Neither the Viceroy nor the Lieutenant-Governor has the power or the courage to suppress betting on the race-course.



Horse-racing is the national pastime in England, and all Englishmen, high and low, take part in the betting on the race-course. About twenty crores of rupees are invested in maintaining race-horses and stables. There are turf clubs all over Europe, and horse-racing is specially protected by the law. Only a few days ago a strongly contested case under the turf law was decided in the Calcutta High Court. No blame or indignity attaches to horse-racing or race-gambling. Poor rain-gambling alone has been condemned. There can be no comparison between the two, as there can be no comparison between gods and men, between the rulers and the ruled, between mighty Englishmen and weak Marwaris.

Race-gambling, strange to say, is sought to be justified by argument. Race-gambling, it is argued, is the life and soul of horse-racing and it is horse-racing that has improved the breed of horses in England. As if Greece and Rome had no good horses when horse-racing was not in vogue! As if horses are wanted for race only, and not for any other purpose! And if horse-racing is to be justified on the ground that it has improved the breed of horses, why not justify dacoity on the ground that it makes men daring and plucky, forgery on the ground that it encourages skilful hand-writing, and pocket-picking on the ground that it increases sleight of hand? Englishmen, it is further argued, are fond of horse-racing, and it will not be advisable to go against their national temper. By parity of reasoning it will be utterly unjustifiable to go against the national temper and inclination of the criminal tribes in India and keep them under control.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

48. The *Charu Mihir* of the 5th April has received the following reports of distress in the Mymensingh district:—

CHARU MIHIR,  
April 5th, 1897.

Distress in the Mymensingh district.

- (1) Binod Sarkar and Mucharia Kaviraj of Sangram Simul are in great distress. Binod has eaten up even his seed-grains and has been starving for two days with his children. Mucharia Kaviraj has thirteen members in his family and food to last them for only five or six days. Maji Shaik and two or three others are from time to time living only on boiled pumpkins.
- (2) Rafetulla Shaik of Salikha lived for some days on pulses and is now starving. Many others of the same village are also greatly suffering. Still the zamindar's man has come to collect rent in this village.
- (3) Asraf Shaik, Mahmud Jan and Kutu Shaik of Serubari are starving from time to time.
- (4) The children of Sahebulla of Bhattabari are starving.
- (5) On the 15th March last about 150 men looted the granary of Iyaru Shaik of Singarbari, containing about 25 to 30 maunds of rice. The people of this village are in great distress.
- (6) Great scarcity of food and water prevails in Biramdi in the Tangail subdivision. Srinath De, Samir Shaik, Sabas Talukdar, Mayana Bewa, and some others are getting half a meal at an interval of two or three days. And the only tank in the village contains a little muddy water which is not drinkable.

49. The *Murshidabad Hitaishi* of the 7th April says that a road from Sankarpur to Bhagirathpur, in the Murshidabad district will be of great benefit to the villages

MURSHIDABAD  
HITAISHI,  
April 7th, 1897.

A road wanted in the Murshidabad district as a relief measure.

Bhagirathpur, Srirampur, Kumarpur, Panchananpur, Ramkrishnapur and Tekola. The zamindars of Bhagirathpur are willing to contribute towards the cost of constructing it, if the work is at once taken up as a famine relief measure.

50. The *Bankura Darpan* of the 8th April contains the following lists of starving people in the Bankura district:—

BANKURA DARPAN,  
April 8th, 1897.

Lists of starving people in the Bankura district.

- (1) In Bankura town:—Yakub of Schooldanga, with wife and daughter; Jasi Baurini of Rampur, with two sons and two daughters; Haladhar Lohar with wife and a son; Banwari Hari of Kalitala, with wife, three sons and four daughters; Fudki Harini of



Kalitola with an aged mother. Besides these many respectable families are suffering in silence.

(2) Uttarbar, Kotulpur thana —

Janmejaya Majhi	...	...	...	1
Mahi Majhini and family	...	...	...	3
Ahladi Majhmi and daughter	...	...	...	2
Brinda and Mallika Majhini with children	...	...	...	5
Hari Majhini	...	...	...	1
Akshay Majhi and family	...	...	...	6
Khirada Majhini and children	...	...	...	3
Sachari Majhini	...	...	...	1
Bhogi Majhini	...	...	...	1
Total				23

The correspondent who has supplied the above information says that he is daily feeding a large number of persons.

(3) Gangajalghati thana:—Paran Bauri, Khudi Baurini, Pari Baurini, Bhogi Baurini, Beji Baurini, Nimi Baurini, and Kini Baurini of Bhairabpur. Bhairab Teli, Dinu Bauri, Rebi Baurini, Dayi Baurini, Piti Baurini, Dasi Baurini, Ketu Domini and Sundara Dasi of Kumira. Dang Bauri, Paran Bauri, Supan Bauri, Mahindi Bauri, Pitam Baurini, Bania Baurini, Lasi Baurini, Bhabani Baurini, Gauri Baurini and 26 others of Gangajalghati. There is great distress in every village in this thana.

SANJAY,  
April 9th, 1897.

51. The *Sanjay* of the 9th April says that in view of the scarcity and cholera prevailing in the Palang thana in the Faridpur district, Government should at once send some medical practitioners there and allot some money for the relief of the distressed. It is also necessary that at least some tanks in the thana should be re-excavated.

PRATIKAR,  
April 9th, 1897.

52. The *Pratihar* of the 9th April says that though the price of rice was a little low for some days, it is again rising. In the Sadar it is selling at 9 to 9½ seers per rupee; in Goas paddy is selling at 13 seers and rice at 8½ seers per rupee. It was foreseen that scarcity would prevail in the district after the month of Chaitra.

HITAVADI,  
April 9th, 1897.

53. The *Hitavadi* of the 9th April publishes the following reports of scarcity:—

Reports of scarcity.

*North-Western Provinces.*—The distress defies description. At Cawnpur the plaintive cries of beggars are to be heard from 4 A.M. to 1 A.M. Numbers of them wait at peoples' doors in expectation of obtaining a little gruel or a handful of rind of vegetables. The distress is not confined to men: cows and horses are also starving.

*Nakasipara thana, Nadia district.*—The majority of applicants are being refused relief by the Relief Sub-Committee established here. The Relief Sub-Committee is, moreover, purchasing all available rice within the thana, so that even those who have money are unable to purchase it. It should procure supplies of rice from outside or it will do more harm than good.

*Billaheri Bari, Chatmohar thana, Pubna district.*—There has been a total failure of all crops. Of the nearly 3,000 souls of which the village population consists, only 50 or 60 are somehow procuring meals. Many have sold away their plough cattle. An application for loans has been rejected by the District Magistrate.

*Bharenga and Baghsoa, Pubna district.*—The price of rice has risen from Rs. 4-8 to Rs. 4-11 per maund. Many lower-class people can hardly get one meal a day. There are wails on all sides. Thefts and dacoities have begun to take place. On the 31st March last, a dacoity was committed at the house of Isan Chandra Sarkar of Baghsoa.

*Palang thana, Faridpur district.*—Up to 21st March last, 22 persons died of cholera in the small village of Ram Chandrapur. For some days past many common people in that village have not had two meals a day. Some are getting meals at intervals of one or two days. Theft is becoming more and more rife.



SANJIVANI.  
April 10th, 1897.

54. A correspondent of the *Sanjivani* of the 10th April complains of the prevalence of distress in the Tangail subdivision of the Mymensingh district:—

Distress in Tangail in the Mymensingh district.

The prevailing distress in Tangail is growing from bad to worse. It has reached its acutest stage in the *char* to the west of the town. The people are starving and wasting away. Even the children are going without food. The Subdivisional Officer lately paid a visit to the famine-stricken localities, and was deeply moved by the sight of the distress. He persuaded the local zamindars to advance loans to their raiyats at low rates of interest. If no help is soon forthcoming, the poor people will fare very ill. Some of the zamindars have already come to the rescue of their raiyats. Babu Trailokya Nath Sen, Subdivisional Officer of Tangail, is trying his utmost to relieve the distressed people. It is, therefore, a matter of regret that his transfer has been gazetted. His transfer will be a great loss to the suffering people, especially to the people of Hukrar Char, where people are living on boiled arum and plaintain leaves. The following people are in great distress in that locality:—

1. Piya Shaikh.—Family consists of four members, all reduced to skeletons. Debt Rs. 15 at 2 per cent. per month. Rupees 7 wanted to support the family for two or three months more.
2. Khan Shaikh.—Family of seven members. Debt Rs. 30. Wanted Rs. 20.
3. Ujir Mridha.—Family of seven members. Debt Rs. 135. Wanted Rs. 20.
4. Rup Jan Bewa.—Family of seven members who are frequently starving. The family wants immediate help.
5. Tarip Shaikh.—Family of three members. Debt Rs. 25. Condition most pitiable. Wanted a loan of Rs. 7.
6. Mati Bewa.—Has to maintain herself and a child. Immediate help is wanted.
7. Kanthu Shaikh.—Family of seven members, in a most pitiable condition. Debt Rs. 80. Immediate help is wanted. Wanted a loan of Rs. 20.
8. Dost Mamud.—Family of nine members living on the boiled pulp of the plaintain tree. Wanted a loan of Rs. 20.
9. Mithu Munshi.—Family of six members. Debt Rs. 80. Living on boiled arum.
10. Khajuri Bewa.—Old and infirm. Starving for several days.
11. Bani Shaikh.—Family of eight members, all living on the boiled pulp of the plaintain tree. Debt amounts to Rs. 60. Wanted a loan of Rs. 15.
12. Ali Shaikh.—Family of six members in extreme poverty. Wanted immediate help.
13. Nalbi Bewa.—Family of three members. Condition extremely pitiable.
14. Munshi Shaikh.—Family of 12 members. Debt Rs. 200. Wanted Rs. 30.
15. Khutu Shaikh.—Family of seven members. Debt Rs. 225. Wanted Rs. 25.
16. Arip Molla.—Family of 15 members. Debt Rs. 350. Wanted Rs. 30.
17. Nimu Molla.—Family of 11 members. Debt Rs. 350. Wanted Rs. 40. Living on wild roots and plants.
18. Sukur Mamud Molla.—Family of eight members. Debt Rs. 250. Wanted Rs. 25.

Besides these, seven or eight families more were found to be in great distress. Even the cats and dogs have been reduced to starvation.

55. A correspondent of the same paper complains of the prevalence of distress in the Manikganj subdivision of the Dacca district. Hundreds are starving and have been reduced to skeletons. Two or three deaths from starvation have also occurred. The Subdivisional Officer instructed the village panchayats to report the number of people who were willing to cut earth on relief works on wages at the rate of half-an-anna per day. This is marvellous

SANJIVANI.

Distress in the Manikganj subdivision of the Dacca district.



generosity, to be sure! Half an anna for a whole day's hard labour! How can a man be expected to support himself and a family on this trifling allowance?

The Deputy Magistrate's conduct, observes the editor, strikes one as strange. If people are not willing to serve on the relief works on the miserable wage offered, the Subdivisional Officer will no doubt report that there is no distress in his subdivision! The Government is ready to save lives at any cost, but its noble object is being frustrated by the officials. Acute distress prevails in Tangail and Manikganj—acuter distress than what prevails in Nadia and Khulna. But the officials in those places are sadly indifferent and are taking no steps to relieve the distressed people.

#### VI.—MISCELLANEOUS.

VIKRAMPUR,  
April 9th, 1897.

56. The *Vikrampur* of the 19th April says that a newspaper is generally started in India not for the good of the country, but for the good of its projectors. There is, indeed, hardly a newspaper in India which does not exist for promoting only the selfish ends of its conductors. Any man, Hindu or Musalman, Brahmo or Christian, doctor, *kaviraj*, author, Municipal Commissioner, Honorary Magistrate, or any other, whose private interests require that he should humour the Government and keep himself in favour with the public, starts a newspaper as his instrument for advertising his business if he is a professional man or a man in trade, for silencing his enemies if he is a public man, and for securing the favour of Government if he seeks an honorary public appointment. His newspaper, is in fact, his own mouthpiece, and an organ of the public only in name.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
April 15th, 1897.

57. The *Dainik-o-Samachar Chandrika* of the 15th April writes as follows:—  
Sometime ago the *National Guardian* published a cartoon representing an Indian preceded by a peon and bearing two Englishmen seated on a huge block of wood on his neck. The Indian was represented as groaning under the weight of the wood and of the big Europeans on his back. So far as we remember, the cartoon was aimed at the military expenditure in general and against the hill exodus in particular. The Anglo-Indian papers had nothing to say when the cartoon was published in the *National Guardian*. But now that the *Basumati* has republished it with a little modification, the *Englishman* has come down upon the Vernacular Press. In the *Basumati's* cartoon reference is made to plague and famine and Europeans are made to call Indians names. This has thrown the *Englishman* off his head, and he calls the whole Vernacular Press seditious—as if the whole Vernacular Press approves of the *Basumati's* conduct, as if it is not praising the Government for its efficient famine measures, as if it is stubbornly blind to the good points in British administration and in the British officials, and as if its sole business is to carp at, and find fault with, both in season and out of season. The *Englishman* is by nature adversely disposed towards the Native Press, and his ill-feeling is partly a matter of instinct and partly a matter of ignorance. The *Basumati*, too, is to blame. It is true that the burden of taxation is unbearable to many, and that official extravagance has proved ruinous; but it has not been advisable or right to unreasonably find fault with Government's famine and plague policy. Exaggeration, it should be borne in mind, spoils even a good cause. Newspapers should be extremely careful in presenting political cartoons, and the Vernacular Press can never be too cautious and careful in discussing political questions.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 17th April 1897.